

LUX & LUCERNA.
 THE
 LIGHT of the GODLY,
 And the
 LAMP of the WICKED,
 Discovered, and Distinguished.

By RICHARD TRUEMAN. *Master in Arts,
 and Minister of Gods Word.*

Ex dono Aulicij.

PROV. 10. 7.

*The Memory of the Just is Blessed : But the Name of the
 Wicked shall Rot.*



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To the Reader.

Courteous Reader!

THis Sermon is one of the Anniversary Recordations of the pious and charitable works of Master George Coles Gentleman, who deceased in the Town of Northampton, divers years since, and hath left Ten Pounds yearly to the Poor of the Town, and Twenty Shillings for a Sermon, to the end of the world: Multum dat, qui semper dat. Hee was second to none in the Parish where hee dyed. And this hee did, that hee might provoke future ages to the work of imitation, both for instruction of men, in the fear of God, and to feed the bowels of the poor: So that I may say, as Socrates was wont to say, Facile est Athenienses Athenis laudare, It's not unpleasing to commend the virtues of the Athenians at Athens: And it is but justice to honor our worthy Countrie-man where hee lived and died. I confesse,

this light had been obscured, and hid under a bushell,
had not som of my auditors earnestly requested the
publication of the same: And withall I know no elab-
orate discourses upon this subject; this is a way which
few have troden; therefore I have presented to thee an
handfull of gleanings, or rather a posie of flowers gar-
thered out of the choycest gardens I could com into:
So that I may say, (as a learned man once said of his
Writings) Et nihil, & omnia, In one sens. nothing
is mine, in another, all. And thou must know that
such is the depth and profunditie of divine Scriptures,
that they cannot bee exhaust by the multitude and va-
rietie of Comments upon them: Dig they never so
much spiritual gold and silver out of the rich and spi-
rituall Mine, yet there will bee enough behinde to those
that will take pains to gather it; And I hope thou shalt
meet with som passages which thou hast not formerly
observed. If anie thing bee pleasing, or profitable to
thee, I have the end of my Labors, and so I leav thee
to the protection of the Almighty.

R. T.



LUX & LUCERNA.

PROV. 13. 9.

The light of the righteous rejoyceth: but the lamp of the Wicked shall bee put out.



His Text is one of Solomon's Proverbs, or Aphorisms, which do not with *Jacob* and *Esa* catch one another by the heel, but are Independent and without Relation to what either went before or follow's after: And therefore wee must immediately fall upon the meaning of the words, and so to doctrinall instructions.

Now for the former part of the Words, wee are to know. 1. What is meant by *the Light of the righteous*. 2ly. What is meant by *Rejoyceth*.

First, this word *Light* is rendred divers wayes in sacred Scriptures, as sountimes for godliness, thus *Mat. 5. 16. Let your light so shine before men*. 2. It is taken for joy, *Psal. 97. 11. Light is sown for the righteous, and gladness for the upright in heart*. 3. By *light* is meant the Splendor and glory of a man's good name and reputation, as *Isa. 58. 8. Thy light shall break forth as the morning*— and thy righteousness shall go before thee, the glory of

of the Lord shall bee thy reward. The meaning is, they should not onely bee rich but honorable. And in this sense wee intend to handle the words of our Text. Now for the word *in Lux* in the Original it signifie's a great Light, such as the light of a Torch, yea as the light of the Sun, moon, or stars, which enlighten the whole world. 2. *Rejoyceth*, The word hath it *למחור latificabit*, It shall rejoyce, it shall shine, which intimates it shall continue both the joy and remembrance of it. As the Psalmist saith, *The righteous shall bee had in everlasting remembrance*, Psal. 112. 6.

But the Lamp of the Wicked shall bee put out.

Wee must know that the word for *Lamp* is *נר Lucerna*, and signifie's a very small Light, such as is the Dawning of the day, which can scarce be discerned: such as is the light of the smallest and dimmest candle, which as it is made of base and stinking matter, so it is not of any continuance. Therefore *Job* compares it not onely to a candle, but to a spark *Job 18. 5. The light of the wicked shall bee put out, and the spark of his fire shall not shine, shall bee put out*: according to that of Solomon, *Pro. 20. 20. His Lamp shall be put out in obscure darkness*: that is, Hee shall utterly be deprived of all his present comfort and fame; therefore the word in my text being *extinguetur*, doth imply a lifting up on high, becaus the candle and the flame are both taken out of the Socket, and lift up when they are to bee Extinguished: intimating that when the hand of God doth raise and elevate wicked men, to the greatest pitch and height of honor, then, even then also his hand suddenly bring's them down to obscurity, contempt, and destruction. *Job* further strengtheneth this confirmation

tion, *Job 21. 17. How oft is the candle of the wicked put out?* and hee proceed's in the later words *super eum*, upon him, meaning his riches, credit, wife, children, strength, friends, yea and his own life, too. Thus you have the meaning of the words.

This Text will afford us two Propositions or Doctrines for our discours.

First, *That the light and glory of a godly man shall bee great, and continued to him.*

Secondly, *That the honor and dignity of a wicked man shall bee very small, and of short continuance.*

I. Doctrine. *The light and glory of a godly and righteous man shall bee very great, and of long continuance.* This point hath been partly proved in expounding the words, and therefore wee shall not much need to insist upon variety of Scriptures. It's related of the *Jews*, that as often as they had occasion to speak of any godly friend deceased, they used those words of *Solomon*, *Pro. 10. 7. The memory of the just is blessed;* Hence the *Rabbines* in their quotations of any eminent Author that was dead, usually subjoined this memorable commemoration, *Benedicta memoria*, such a one of blessed memory, And for this cause God would have the names of the *twelve Tribes* to bee written in *twelve precious stones*, *Exod. 28. 21.* to preserv their honor to posteritie. And in *Rev. 12. 3.* Christ hath promised to him that *overcometh* to make him *a pillar in the Temple of God, and in the new Jerusalem*, by pillar is meant an everlasting monument of Dignity and happiness. For farther confirmation of this assertion, consider these circumstances.

**1. God Honor's the places of their Birth,
and Education.**

For this caus wee finde that such as were Godly and converted among the Heathens. *Psal. 87. 6. 7.* Yea though they were in *Rahab* and *Babylon*, in *Philistia*, in *Tyre* and *Ethiopia*, yet they were recorded by name, and it is said, *This man was born there*; Bee they Jews or Gentiles if they prove virtuous they make the places famous where they were born, or where they lived. For instance wee may consider that place of the prophet *Mich. 5. 2.* where it is said, *Thou Bethlehem Ephrata art little among the thousands*, in the original it is, very little, very small in comparison of other Cities which were far greater, and more populous. *Yet out of thee shall com forth unto mee one that is ruler in Israel.* And therefore St *Matthew* honor's this Town above others, *Matth. 2. 6. Thou Bethlehem in the land of Juda, art not the least among the Princes of Judah, for out of thee shall com a governor, which shall rule my people.* Christ's Birth was the greatest honor that could bee to the place where hee was Born. For this caus when the Pharisees sought our Saviour out under the Name of *Jesus of Nazareth*, *Ioh. 18. 5.* *Jesus* step's forth and saith unto them, *I am hee*: Now why should our Saviour say, *I am Jesus of Nazareth*, seeing it was a proverb, *Ioh. 1. 46. Can any good com out of Nazareth?* The answer is easie, Christ counted it no matter of reproach, to bee bred up in a wicked and infamous place, of little or no esteem, but rather it was an honor to the place for him to reside among them. For this caus, Christ is said *Luk. 2. 32. to bee a light*

a light to the Gentiles, and the glory of his people Israel. Truly heaps so much honor upon Homer the heathen Poet, who was of so great repute, and so well beloved, that hee saith many Cities strove for him: One said hee was born here, another there, a third in this place, a fourth in that, all desired to own him as their Countreyman. Such honor have all the Saints.

2. God registreth their names to their everlasting glory.

This light of the Godly shall never bee extinguished in this life or in the world to com. This was typified in Numb. 4. 31. 32. by the charge that was given to the Merarites concerning their service in the Tabernacle of the Congregation, where they were commanded to have care of the Boards of the Tabernacle, and of the Bars thereof, and the Pillars thereof, and sockets thereof, and the Pillars of the Court round about, & their sockets, & their Pins, and their Cords, with all their instruments, and with all their service: and (saith hee) by name yee shall reckon the instruments of the charge of your burden. One well observ's upon this text, that God had so great a care of every thing which belonged to his service, that hee ordained with a strikt charge, that the very names of the instruments about the Tabernacle should bee reckoned up severally one by one, every one by itself. Now it is very well known that the Sockets, Pillars, Pins, Cords, and other inferiour instruments were very many and numerous, although they seemed to bee of less consequence than were the other holy things which were within the sanctuary: yea moreover the

Lord gave a very strikt charge, that those instruments should bee delivered up to the Merarites by their names, least any of them should bee lost, or cast aside: This hints thus much to us, that God hath a special care of every one that belong's to his Kingdom of grace and glory, of what rank and condition soever hee bee, even of the least and meanest that improov's himself in the service of his God: And his name shall remain before him for ever, even till the kingdom of Christ shall bee made up and perfected with all his saints, and holy Angels, at the great day of the Lord, the restorer of all things.

3. By adding to their names.

Thus the Name of *Abram* is changed by God into *Abraham*, and (as it is observed) *Abram* was the first man in all the world whose name was altered by God, Especially by way of addition. *Gen. 17.5. They shall call thy name no more Abram, but thy name shall bee Abraham; Abram* signifie's an high father; but *Abraham* declare's him to bee an high father of a multitude, that is, of children, people, and nations: And that God might the more dignifie him, hee bestowe's a letter of his own name *Jehovah* upon him, which is the letter in *He*, which letter shew's his great increase: *multitudinem posteritatis sue* and from this text also the learned *Hebrews* do observ, that to such as God loved in a most eminent manner, hee added a letter of his own name *Jehovah*, and they instance in *Abraham* as one of the chiefest: Thus also wee have it in *Num. 13. 16.* where *Joshua* is called *Hoshea* and *Jehoshua*,

Isbas, where *jod* being one of the letters of God's name, is also added to him. A like reading wee have in *Isaiah* 43. where *Isaiah* saith, *I am an Hebrew, and I fear the Lord*; in the Original Latin *Quoniam quiri apocbi*, I am an Hebrew of Jehovah, or belonging to Jehovah; and here wee are to know, that the Hebrew letter *jod*, is not *jod affixum*, nor *Jod the affix*; but *Jod* is added to the word, to set a greater impression upon the reading; to give notice of *Jeh's* neer relation to the Lord his God.

4. *God record's the years of their age.*

After the godly are dead; the Scriptures set down how long they lived, and the circumstances of their life. It is a very remarkable thing, how in honor to *Abraham* God set's down most exactly the years of his life, and that in five severall places. The first is in *Gen. 12. 4.* *Abraham was seventy five years old when hee went out of Haran.* Secondly, *Gen. 16. 16.* *Hee was fourscore and six years old when Ishmael was born unto him.* Thirdly, *Gen. 17. 24.* *He was ninety years old and nine when hee was circumcised in the flesh of his foreskin.* Fourthly, *Gen. 21. 5.* *Hee was an hundred years old when his son Isaac was born unto him.* Fifthly and lastly, *Gen. 25. 7. 8.* the whole time of his life was set down, that is, an hundred threescore and fifteen years. And *Abraham* gave up the Ghost and died in a good old age, and was gathered to his fathers. And it is observed from *Gen. 23. 1.* where it is said, *Sarah was an hundred years old, and seven and twenty*, these are the years of the life of *Sarah*, that this special honor God conferred upon *Sarah*; above all

the women in holy Scriptures, that the number of her dayes are recorded by God himself.

Object. But it may bee objected, *Ishmael* was a scoffer, and a wicked man, yet his dayes are recorded, *Gen. 25. 17.* These are the years of the life of *Ishmael* an hundred and thirty and seven yeares.

Ans. I answer, this *Ishmael* was the onely wicked man whose age and years are recorded in Scripture, and wee must know, God did not this in any honor to *Ishmael* himself, but to make good the faithfulness of his own promise made to *Abraham* his father, and that also in relation and reference to the earnest request that *Abraham* put up to God for him, who prayed that *Ishmael* might live in his sight, *Gen. 17. 18.* for this cause God gave *Ishmael* an honorable Issue, great prosperity, a long life, and set's down the length of his dayes.

5. God records the places of their Burials.

The Lord set's a light of renown and glory upon the places where the bodies of the saints are interred: hee honors the ground where they lie. This wee may see verified in *Gen. 49. 31.* where its said in honor to the Cave that was in the field of *Machpelah* which is before *Hebron* in the land of *Canaan*, There they buried *Abraham* and *Sarah* his Wife. There they buried *Isaac* and *Rebekah* his wife, there they buried *Leah* also. These five, and *Jacob* himself the sixth were all buried there, and (as one wittily observe's) the first letters of all their names are contained in that one name of *Israel*.

6. God takes great care to keep alive the light of their good name, when they are dead, and in their graves.

For confirmation of this wee may read in *Judg.* 18. 30. of one *Jonathan* the son of *Gershom*, the son of *Manasseh*. Now this *Jonathan* by birth was *Moses* his natural Grandchilde, yet hee is called the son of *Manasseh*, and not the son of *Moses*, becaus, as *Manasseh* was a grievous idolater, so was hee, and this *Jonathan* was a wandering and begging Levite, one of the first that infected the Tribe of *Dan* with his gross idolatries; for which caus all the other tribes were reckoned up for salvation, that Tribe onely was left out, as wee may observ *Retiel.* 7. Moreover the *Jews* say they would not write his name the son of *Gershom*, the son of *Moses*, becaus hee should not bee a disgrace to *Moses* so dear a childe of God; but they write him the son of *Manasseh* by elevating and lifting up the letter *Nun* thus נשנ for נש. Thus God hath a special care to preserv the renown of his saints for ever.

Objection. O but will som say, God hath much Eclipsed the light of his servants, in recording their faults, and shaming them to posterities, as *Noah*, for his Drunkenness, *Lot* for his incest; and to go no further, *David* in many cases, especially in the matter of *Uriah* 1 *Kings* 15.5.

Answer. This and such like Texts in sacred Scripture, are as well recorded to set down the repentance of Gods children, as to intimate their sins and failings, for mark in that 1 *Kings* 15.5. It's said, *David* did that was right in the eyes of God, and turned not aside from any thing

thing that hee commanded him, save in the matter of *Uriah the Hittite*. It's true, *David* failed much in the injuries done to *Uriah*, to his wife, to God, to his own soul, and posteritie, and outward condition: But hee never did so before or after: *Hee turned aside*, there hee obscured his light; but hee walked not on, there was his good-riels and repentance, and for this cause hee is said to be upright before the Lord: and to be a man according to God's own heart. 2. God doth this, that the best of us might ever fear our selves; such Histories in the word of God, are not written to shame and disgrace his servants, but for our caution and instruction: Thus rocks of the sea are set down in the Map, that Sailers may shun them, and not split their ships. 3. Know this that though presumptuous sins do shame the godly, yet God will restore them to honor upon their repentance. It's a common relation, that in the genealogy of our Saviour Christ, there is mention made onely of four women, and all of them stained in their conversations, as *Tamar* for incest with *Judah* her father; *Rahab* for loose life, and therefore called an Harlot; *Ruth* as proceeding from the stock of incestuous *Moab*, and *Bathsheba* for an Adulteress: And the Hebrew Doctors observe that God purposely leaves out *Sarah*, *Rebecca*, and other Godly women, and they give these reasons. 1. To shew unto us, that God stand's in no need of our holiness and excellencies, which wee so much stand upon. 2. to teach us, that hee is able to forgive and sanctifie great sinners, as well as smaller offenders. 3. That God takes notice as well of our Faith, holiness, and repentance, as of our sins and failings. 4. to advertise us that wee judge not of men by forme!

former infirmities or fowler faults, but to clear them upon returning to good courses. 5. God doth it to encourage men and to provoke them to holy reformation, that their light may bee recovered, and continued to eternity. Wee read in *Psal.* 1. 3. that the godly man is compared to a tree planted by the rivers of water; that bringeth forth fruit in his season, and it is added, whose leaf shall not wither. By fruit is meant his holiness, and by leaf is meant his prosperity and glory, therefore the word for leaf is *folium* and it come's of *ascendere* to ascend, and to grow higher and higher, hence is the word *supra*, and so it signifie's the top leaf of a tree, that outermost leaf of all, which is extended farthest into the aër, and so most subject to frost and cold, to thunder and lightening, to heat and burning of the sun, yea, more subject to withering and blasting, to fading, and falling, and sudden corruption, then any of the other leavs: yet it decaye's not, consume's not, yea fall's not at all, but prosper's, flourisheth, continue's green, hangs as firm as the tree itself stand's: thus God preserveth the light and honor of his people against all opposition, that they shall never bee extinguished, or perish in this life, or that which

is to come. *Use of increpation and reproof.*
 This meet's with malicious and ungodly men, who strive all they can to extinguish, or eclipse the light and good name of their neighbors, who are like the men of *Amathath* being encouraged against the person and Doctrine of the Prophet *Jer.* 21. 19. cry out with one consent, *Let us destroy the Tree with the Fruit thereof,*

of, and let us cut him off from the land of the living, that his name bee no more remembred. Their malice was so great, that nothing would satisfie them, but the utter destruction of the man of God, perish hee must, root and branch, stalk and grain, stock and fruit. It was death to them that hee should prophesie among them or live by them: They would utterly put out his light, and bury his memorial in oblivion. Such men are notoriously evil, however they may pretend to godliness and love.

2. Such are to bee eondemned, who reproach men upon meer suspitions or very small grounds. 1. Such who upon a strong presumption conclude a certain truth, yea upon doubtfull speeches and uncertain intimations, relate things from others as if they were most infallibly true. And therefore you shall observ such speeches as these proceed from them; If there was no flame, there would bee no smoake, I believ such things are true, at least in part, or elf there would not such rumors fly abroad as they do. 2. Another generation there is of men, who are rhetorical and skilfull in the aggravating of other men's faults, yea even in the least oversight: *David* compareth their tongue *Psal. 52. 2.* to a sharp raser, that hitteth the smallest hair, making all bald and naked wheresoever it come's. It was not onely the malice of *Moses* wicked enemies to except against his wife when they had little to say against him; But his Sister, and Brother *Miriam* and *Aaron* spake against *Moses* too *Numb. 12. 1.* Because of the *Ethiopian* woman whom hee had married, for hee took to him *Zipporah* an *Ethiopian* woman to bee his wife. This was a great fault in them, for 1. Though shee was

was an *Ethiopian* woman, yet shee was the daughter of *Jethro*, a prudent and godly man. 2. *Moses* had been married to her many years before this time: yea though *Moses* was their Brother, famous before God and man, yet they spare him not. Good men often times have their gross saylings in this kinde.

3. Such are found out who will praise men sleightly in som good actions, but have a secret reserv, to an intended aspersion: these are like a thief in a candle, which consume's and waste's the light thereof. They com in with their exceptions alwaies: as som will say, hee is a good man indeed, *but* for such and such a fault. As it is said of *Reuben Jacob's* First-born and a godly Patriarch. *But hee went up to his Father's bed.* So *Namaan* was a mightie man of valour, and gave deliverance to Syria. 2. King. 5. 1. *But hee was a Leper.* So they said of *Job*, *Thou hast instructed many, but now it is com upon thee and thou faintest.* Job, 4. 3. 5. *Alexander* conquered the whole world; *But* hee killed his friend *Calisthenes*. Now (as one saith) to praise a man with a *But*, is a wound instead of a commendation: like *Jaab* to *Amasa*, speak som fair words with courteous salutations, yet suddenly draw out your malicious dagger and stab his honor to the heart. Such kinde of men as these are like unto Witches & Sorcerers, who having an intent to bewitch any one to death whom they hate, they make the Image of the party in wax or clay, and then look what they do to the Image, that also worketh upon the party that is bewitched. Som will set forth a goodly portraiture of a man's good name, and immediately destroy it again, faintly commending in som one thing that is commendable, that they may make

way for some deadly reproach to follow. Saint Paul tel's us *Rom. 3. 13. That the poyson of Asps is under their tongue.* Now the Etymologist saith, that an Asp hath her name from her nature, which is *dispersive*, *Aspis ab aspergendo dicitur.* Plinie write's that when a man is bitten with an Asp, it seem's at first to tickle and delight him, but ere long it disperse's the poyson throughout all the veins, and so kill's incontinently. True is that saying of Solomon *Prov. 26. 24. 25. Hee that hateth, dissembleth with his lips, and layeth up deceit within him. When hee speaketh fair believ him not, for there are seven abominations in his heart.*

Motives to dissuade men from rash and uncharitable judging.

First It is a sign of a wicked nature and disposition *Prov. 11. 9. An hypocrite with his mouth destroyeth his neighbor*, on the contrary a Godly man is described by David *Psal. 15. 3. to bee one that backbiteth not with his tongue, nor taketh up a reproach against his neighbor.* And the first word is *לֹא יִשָּׁאֵל*, *Detrahere*, to report ill, and from thence come's *פֶּה*, a foot, which noteth a going too and fro, enquiring for matter of reproach, prying, espying, receiving and carrying slanders. The second words *לֹא יִקַּח* *Non detulit*, hath not taken up a reproach or beareth not a reproach, importeth that a godly man neither raiseth an ill report himself, nor receiv's it from others: but when hee seeth infamous speeches ly (as it were) upon the ground, as so many sparks of fire, hee doth not blow the coals to encrease the heat and flame, but let's them lye till the fire die's
of

itself, or is extinguished by others : St Paul 1. Cor. 13. 5. 6. 7. describeth love in the Children of God by these properties. *It's not easily provoked, it thinketh no evil. It rejoyceth not in iniquitie, but rejoyceth in the truth. Beareth all things, believeth all things, hopeth all things, endureth all things.* Which words beeing contraried in men's carriages, intimate to us, that envy make's men swell, puff, vaunt themselvs, yea it rejoyceth in iniquitie ; their actions shew their dispositions ; They are like Flies, which hang upon sores or ulcers, or like Beetles which nestle themselvs in dung and excrements. The words of Solomon are herein most true. *Prov. 16. 27. An ungodly man diggeth up evil, and in his lips there is a burning fire. Hee diggeth up evil :* that is, Hee bring's to minde former weakneses which God and good men have long ago forgot and forgiven : Hee discover's such things as were deeply buried in the ground : hee rake's them out of the earth and grave of oblivion, and laye's them open to the view of all the world, to make men more vile and odious ; Hee dig's closly under ground, and doth secretly endeavour to blow up his neighbor with the powder and match that is in his heart and tongue. For this caul the Text saith farther, *and in his lips there is a burning fire,* and this fire cannot but inflame others, burn and consume himself to nothing. *Jam. 3. 6. The tongue is a fire and setteth on fire the cours of nature, and is set on fire of Hell.*

Second Motive.

Consider this that a slander can never bee recalled, a good name is compared to ointment, which beeing once spilt upon the ground, can never bee gathered up. Our

credit is like a white piece of paper, which if once it bee blotted, it will bee hard to wipe out the blot again, so as to leav no impression behinde: *aliquid habebit*, som mischief will accrew to the party scandalized, which shall not depart from him all the dayes of his life: by which thou shalt make way for perpetual hatred and contest. *Prov. 26. 28. A lying tongue catcheth those that are afflicted by it.* Such a man is so farr from beeing contented with his present revenge, as the more outrageous hee is against the innocent, the more unsatisfied is hee in his malice: and the more a man is thus abused, the more hee is exasperated, and discouraged from any friendly reconciliation.

Third Motive.

Because God is very tender of the reputation of his servants, hee doth not love to accuse them, or to cast their failings into their teeth. They are the words of our Saviour himself. *Luk. 7. 37. Behold a woman in the Citie which was a sinner brought an Alabaſter box of ointment, and ſtood at his feet behind him weeping, and began to waſh his feet with her hairs, and anointed them with ointment.* First consider that the worst word that Christ gave the woman was, *ſhee was a ſinner*, and I pray you who is not? 2. Christ forbear's to name her name, that hee might conceal her sins. 3. Hee ſet's down her repentance and charity to honor her for the ſame. All theſe circumſtances ſhould teach us to hide the weakneſſes of another, and to imitate Chriſt in the waies of mercy and goodneſſ.

Use of Exhortation, to get this light of Fame and honor. 1. means, Charity towards men.

A bountifull heart and hand do not onely make men rich, but honorable. *Psal. 112. 9 Hee hath dispersed, hee hath given to the poor, his righteousness endureth for ever.* Consider the words in their sense; as 1. Hee hath dispersed, the word *נָפַץ* *dispersit*, signifie's a kinde of prodigall liberality, as to scatter here and there, to spread, to run out into divers parts, yea sometimes to pour out, as well as to sprinkle. 2. Metaphorically this word may bee taken for sowing, becaus sowing is a despersing the Seed upon the ground: Now look after what measure wee sow, after the same measure wee shall reap. 3. Consider that the word for righteousness is the same that is for giving of Almes. 4. *His righteousness endureth for ever*: that is, it shall bee remembred in this world, and not forgotten in the world to come. It's said of *Mary*, *Math. 26. 12, 13.* that *shee poured ointment on Christ's body*: whereupon Christ tel's her, *that wheresoever the Gospel should bee preached in all the world, there should this also that this woman hath done bee* old for a memoriall of her: Her light shine's bright, and her name smel's as sweet as ever her ointment did when it was poured out. We haue a story of one *Phryne* a mighty rich woman, that she offered to build up the walls of *Thebes* only upon this condition, that these words might bee written upon the Walls in fair Letters, *Alexander hath thrown them down; but Phryne hath raised them up.* Her intention was, that in reedifying the City, shee might make her light to shine for ever. The application is easy.

The second Means, Godliness.

The more humble, holy, and believing wee are, the more the light and splendor of our dignity increaseth. Sins are clouds, which will obscure our Sun at noon-day, as we may see by variety of examples of the saints, throughout the story of the whole Scriptures. We read of *Reuben*, Gen 49. 3. 4. that before hee went up to his father's bed, hee was most honorable of all his brethren, as being *the firstborn, the might and beginning of his father's strength, the excellency of dignity, and the excellency of power*. But this turned his Light into Darkness, it made him odious and unstable as water; and saith the Text, *Thou shalt not excell* because thou wentest up to thy father's bed, *then defiledst thou it: Hee went up to my couch*. Now *Reuben* by his Incest lost all his dignities, for *Judah* got his Princely Honor from him; *Levi* got the Priesthood, and *Joseph* a double Portion: His brethren revered him not, none of his Posterity came to any great name; neither Judg, nor famous Scholar, nor souldier, hee was under a cloud, and became more obscure then simple *Issachar* himself, for *Vers. 14 Issachar was a strong Ass, couching down between two burdens*. Hee was *Asinus osium*, & had great bones to carry burdens, & to labor hard, but *Reuben* was as water spilt, *Issachar* was valiant against *Sisera* Judg. 5. 15. but nothing is spoken of *Reuben's* Posterity. *Issachar was given to study and knowledge* 1 Chron. 12. 32. But none of these Excellencies came of *Reuben*, for by his great sin hee lost both his abilities and glory. Take another instance in *David*, a man renowned and famous both at home and abroad, and generally

generally holy in the body of his actions, yet God brought him to a great deal of disgrace when hee failed in his duty. In 2 *Sam.* 7. 5. God call's *Nathan* the Prophet to him, saying, *Go tell my servant David, and Verſe the eight, Thou ſhalt ſay to my ſervant David, thus ſaith the Lord of hoſts, &c.* This was when *David* did purpoſe in his heart to build the Lord an houſe. But when *David* had ſinned againſt God in numbring the people, the Lord ſaid to the ſame Prophet *Nathan, Go and ſay to David, thus ſaith the Lord, Hee ſaith but plain David, becauſe David had ſerved his own luſt and arrogancy of ſpirit, 1 Chro. 21. 16.* And though the Lord had taken away much of the ſhame of *David*, in taking away the child that was got in adultery, yet that ſin is recorded to the world's end, in the name of the matter of *Uriah, 1 Kings 15. 5.* It's the ſpeech of *Solomon Eccl. 10. 1. Dead flies cauſe the ointment of the Apothecary to ſend forth a ſtinking ſavour: ſo doth a little folly him that is in reputation for wiſdom and honour:* In theſe words a good name is compared to a moſt curious confection, made by the art of the Apothecary: Now indiſcretion, folly, errors, and ſlips of infirmity, are like little flies, that lie dead in the pot of our ſweet odours, which though they bee but few and ſmall, yet cauſe a ſtink, a putrefaction, and a loathſome ſmell. Now if ſmaller ſins will prove ſo diſadvantageous to us, then ſurely greater exorbitances will prove more diſhonorable.

The third means is, to take care of poſterity.

It's the uſual courſe of God, to make recordation of the father's Names according to the virtues of their children that did ſucceed them: For confirmation of
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this, wee may look into *Gen. 49.26*, where *Jacob* bleſſeth *Joſeph* in theſe words. *The bleſſings of thy father have prevailed above the bleſſings of my progenitors, unto the utmost bound of the everlaſting hills, they ſhall bee on the head of Joſeph, and on the crown of the head of him that was ſeparate from his brethren*: The meaning may bee thus, 1. *Abraham* was a bleſſing to his ſon *Iſaac*, and ſo *Iſaac* an honor to his father. 2. *Iſaac* was a bleſſing to *Jacob*, and *Jacob* continued his fathers fame. 3. *Jacob* was a bleſſing to *Joſeph*, and *Joſeph* upheld his fathers houſe: yea (as ſome ſay) the bleſſings of *Joſeph's* father prevailed above the bleſſings of *Jacob's* progenitors, 1. becauſe *Jacob* more particularly applied the bleſſings, and expounded them to all his ſons, one after another, Eſpecially to *Joſeph*. 2. Becauſe they were now nearer than they were in *Abraham* and *Iſaac*, and ſooner to bee fulfilled. 3. Becauſe thoſe bleſſings were more largely to bee communicated to all his poſterity, but more eſpecially to *Joſeph*, who was to have a double portion, and was wonderfully bleſſed in earthly and heavenly things: The bleſſings of *Abraham*, *Iſaac*, and *Jacob* meeting in him, were far more prevalent than any of them ſingle; and, in this regard, *Joſeph* was wonderfull famous, and kept up the dignity of his honorable parents: Hee kept their light alive, that it was not extinguished. In *Levit. 26. 42.* ſaith the Lord, *I will remember my Covenant with Jacob, and my Covenant with Iſaac, and my Covenant with Abraham.* 1. Let us know that the expreſſing of this Bleſſing is very Emphaticall, for the word *Covenant* is named three ſeverall times, *my Covenant, my Covenant, my Covenant*, as if God ſhould ſtudy to call to minde continually how often hee hath bound

bound himself to them, that hee might bee sure to perform what hee had promised. 2. Consider that there is a strange and unusuall reading, and the order of these names is altered *per modum ascensus*, by the way of ascending (as a learned man well observ's) for hee begin's with the lowest, and so by degrees ascend's to *Abraham* the highest, to whom God's first and most ancient promises were made: and this was don, that *Abraham* might bee honorably remembred in his pious offspring and children of the faith.

On the contrary, those that have no care of their children and posterity, the light of their family shall not bee continued to them. It's very observable from *Gen. 9. 18.* that *Ham* is said to bee *the father of Canaan*: Now *Ham* was father to many more children, *Gen. 10. 6.* yet *Canaan* was onely named, and the reason is, because he was cursed of God, and his curse was a reproach to his wicked father. Yea, godly parents suffer much by the miscarriage of their children, as for example, *Simeon* and *Levi* dealt treacherously, and cruelly with the *Sicemites*, whereupon *Jacob* said unto them, *Gen. 34. 30.* *Yee have made mee to stink among the Inhabitants of the Land*, *Jacob* lost a great deal of honor by reason of his Sons; for by this means hee was abhorred of them that lived about him: Hee was not so much in estimation as before. And in this respect also wee may observe God's speech to *Eli*, *1 Sam. 2. 30.* *I said indeed, that thy house and the house of thy fathers should walk before mee for ever: but now saith the Lord, Bee it far from mee, for them that honor mee I will honor: and they that despise mee shall bee lightly esteemed*. In this Narration wee have an Example of the decay and overthrow of the best families fall-

ling from God : In the story wee have three generations recorded and set down to us, *Eli, Phineas, and Ichabod*, *Eli* begat *Phineas*, and *Phineas* begat *Ichabod* : Now in *Eli* God taxeth remifness and want of zeal, for *Hee honored his sons above God*. 2. God taxeth *Phineas* for prophane-ness, & want of conscience; for *He lay with the women that were assembled at the door of the tabernacle of the Congregation*. 3. *Ichabod* was born, *1 Sam. 4. 21* which signifieth, *The glory departed from Israel* : when the Zeal of parents degenerate's into lukewarmness, lukewarmness in them will quickly beget prophaneness in their children; and so profaneness will cauf the glory to depart from their houses; whereas honesty and godliness keep the light burning to all eternity : we see this manifest in *Gen 10. 21*. where *Shem* is called *a father of Hebers sons*, and the *brother of Japhet*. 1. Hee is called the father of *Heber's* children, although indeed he was great Grandfather to *Heber*, yet hee is called a father to *Heber's* sons, to intimate, that good parents & godly children do raif & continue the honor of their family, whereas wicked children are a shame to their fathers houses. Therefore 2. Wee must confider the later words, where in we may enquire why *Shem* is called the brother of *Japhet*, & not the brother of *Cham*, and the reason is, becauf *Shem* and *Japhet* were not only brethren by nature, but by grace alfo, and therefore though *Cham* was *Shem's* brother by nature, yet hee counteth him not a brother, becauf hee was not of his spirit and holiness: Evil children corrupt their father's houses, and put out the light of their glory.

Quest. Now this is my miserable condition, may som man say, I have almost extinguished the light of my reputation, how should I do to recover it ?

Anfw.

Answ. Thou mai'st recover that little spark of honor that is left to thee by repentance, and doing thy first works. It's worth our serious observation. *Gen.* 35. 22. that after *Reuben had gon up, and lay with Bil-hah his Father's Concubine*, the Text saith, *And Israël heard it*, and so wee finde a pause, and breaking off the matter hee was speaking, and in the midst of the vers, and in that emptiness stands this mark thus — o — This was so left (say the learned Hebrews) to give notice of these things. 1. The greatness of *Reuben's* sin against God, against his Father, against his Fathers Concubine, and against his own soul. 2. The great judgments that this sin was likely to bring upon *Reuben* his son, and upon his father's family, with much contempt at home and abroad. 3. It argued the great care that *Israël* had to bring his son to true repentance, and to recover his name and dignitie again: for these causes *Jacob* stood (as it were amazed, astonished, and confounded, hee could not tell what to say, nor how to go on any farther, but end's his discours abruptly, stop's, staye's, break's off on the sudden; yet it is observable, that for all this sin of *Reuben*, his shame and God's indignation, that God honor's him with everlasting honor, and caused his name to bee engraven on the twelv precious stones. *Exod.* 28. 21. 29. and carried upon the *High Priest's heart*. yea moreover it was the will of God that the name of *Reuben* should bee one of them that were written upon the gates of the heavenly *Jerusalem*. *Revel.* 21. 12. That good God that forgive's and amend's his people, will also take away the reproaches of their sins, and restore them to their former dignitie again. In *2 Tim.* 2. 20, 21. it is

said; in great men's houses there are vessels of Gold; and vessels of Silver, and all of these at som time or other are foul and unclean. If any man therefore purge himself (saith the Apostle.) hee shall bee a vessel unto honour, Sanctified and meet for his master's use, and prepared to every good work. & vers. 19. The Lord knoweth those that are his. Yea the Lord think's never the worl of them after their washing and repentance, but will have them in as honorable estimation as hee had in former times, their light shall break forth out of darkness, and shine as bright as ever.

The last thing to bee considered in this first proposition is the benefit of this glory of a good name.

This light of our fame is an incomparable blessing, one of the richest treasures wee possess while wee live on the earth, therefore Solomon affirm's Eccl. 7. 1. that a good name is better than precious oyntment. שם טוֹב טוֹב, A good name is better than precious oyntment. These words labour to set down the excellency and preheminance of a name got by grace and virtue, for which caus the wise man compare's it to oyl, which was of principal use in the time of the Jews; and wee read that there were three sorts or kinds of it. 1. There was *unguentum militare*, an oyl wherewith Kings were anointed when they went out to battel. Thus Samuel took an horn of oyl. 1. Sam. 16. 13. & anointed David in the midst of his Brethren, and the Spirit of the Lord came upon him that day, this they called *honorabile unguentum*, a honorable oyntment. 2. They had their *unguentum convivale*, an oyntment that belonged to their feasts and banquets Eccl. 9. 7. 8. Eat thy bread with

joy, and drink thy wine with a merry heart: let thy head lack no ointment. 3. They had their *unguentum funebre*, such an ointment they had at their burials, their dead corps: as Christ saith of the good woman that poured ointment upon his body, *Math. 26. 12. shee did it for my burial.* 1. Now all these ointments in the first place were exceeding comfortable, for they were very cooling in the extreame heat of summer, yea they did much refresh and revive the body and senses, for they found entrance into the very insensible parts of the body, and having made way for entrance, they let out those thick and gross vapours which did clog the body, and so they did much rejoyce the heart. After the like manner the light of a good name enter's (as it were) into the bowels, and doth evaporate those discontents which are in the minde, and render's it comfortable and joyfull, according to that speech of Solomon. *Pro. 15. 30. A good report maketh the bones fat.* 2. These ointments were very rich, and of great value, they were a commodity that did much enrich those that had them, as appear's by Judas speech *Math. 26. 9. This ointment might have been sold for much &c.* Now lay all the commodities of these ointments together, as the honor of them, the refreshing of them, the abundance of wealth that com's by them, yet a good name is incomparably beyond them for honour, comfort, and riches: for which cause this text hath an extraordinary reading, for in the words **וְשֵׁם טוֹב** a good name, the letter *Teth* is rendred extraordinarie great **מַגְדָּלָה** *majusculum*; and the letter *Mem* in the word **לְשֵׁם** for ointment is *demonstrativum*, *Mem demonstrative*, to shew, that it is not
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instar unguenti fragrantis, as a precious oyntment (as
som have translated it, but it is in superlative degree
farr above it, as *⁊ Teth majusculum* did *indicare prestan-*
tiam boni nominis seu fama. And thus wee have don
with the first part of the text, wee are to proceed now
to the latter.

*But the Lamp of the wicked shall
bee put out.*

Hence wee ground this *Doctrine*. That the honor
and dignitie of a wicked man shall bee very small and
of short continuance. It will bee needles to number
up many proofs for the confirmation of this point,
Scriptures and all ages have made it good. Therefore
take but one Text which may fully satisfie us. *Isa. 5.*
24. where the prophet denounceth this judgment a-
gainst the wicked, laying. *Their root shall bee rottenness,*
and their blossoms shall go up as dust. By root wee may
understand ungodly men themselvs, and by blossom
their off-spring and posterity, their children and issue
wherein their names live, yea their riches, honors, and
worldly confidences. All these shall be as a rotten tree,
which shall suddenly perish in root, branch, and fruit
also; they shall not com to much maturitie, nor con-
tinue long.

Obseru in reading the Scriptures, how many wayes
God useth to eclips the light, and to blast the names
of wicked men. as

1. In contracting their names.
2. In changing their names.
3. In concealing their names.
4. In adding something to their names.
5. In blotting out their names.

1. In contracting their names-

It's usual with God when hee make's mention of great sinners to cut their names short, by takeing away a letter, or letters; as wee read in *Gen. 25. 24.* where the text saith, *Rebeckah was with Child, and there was twins in her womb.* that is *Jacob* and *Esau*, now the word for twins is *אֲרָמִים* and it wanteth the letter *Aleph* becaus *Esau* was one of the twins, and was a wretched and wicked person. But now on the contrary, when *Thamar* brought forth her twins, *Pharez* and *Zarah.* *Gen. 38. 27.* then the letter *aleph* is rendred and supplied. *אֲרָמִים* at their birth, becaus they were both good and godly men. Thus *Idumea* is called *Duma*; and *Ephesdammin* *Paldammim*, and *Dammim* as a curl and reproach to them. It's a common observation of your learned *Hebrews*, that when the unnatural treason of *Adramaleck* and *Sharazar* is set down in murdering their Father *Sennacherib* at his devotions, in his house at *Nisroch* his god, instead of the word *בָּנָיו* his sons *2 Kings 19. 37.* wee finde the vowels set in the text thus: without their consonants: and they say it is done on purpose to aggravate their sin, as 1. That Subjects should kill their own King, who ruled over them, and so break the Scepter of his power. 2. That they should kill

kill him in the Temple, a place set apart for divine worship. 3. That they should kill him at his devotions and service to his God, wherein hee put his confidence. 4. That his sons should bee the men, here is wickedness not to bee uttered: The *Rabbines* therefore upon this Text do strictly observ in this example, that such mens names as lack any letters, or are cut short, were exceedingly wicked.

2. *In changing their names.*

God hath usually cursed evill men in altering their names and giving them other Titles than what were first imposed upon them, as, *Eze. 16. 3.* saith the Lord to Israel, *Thy kindred is of the land of Canaan, thy father was an Amorite, and thy mother an Hittite.* They indeed boasted themselves to bee of the seed of *Abraham*, yet becaus they followed the abominations of *Canaan* (as children imitate the evil manners of their parents) they are called *Canaanites*, as of a wicked and spurious generation. In *2 Chron. 22. 1, 2.* there is a close intimation that God was very angry with *Foram* for his wickedness, becaus the reign of his son *Abaziah* is not dated according to the custome and manner of the other Kings of *Judah*, but by the stile of the continuance of the hous of *Omri*, into which his father had married, and became so prophane as to worship their gods and Idols, for the name of *Abazia's* mother was *Athaliah* the daughter of *Omri*, a wicked and impudent woman. After the children of *Israel* had made them a golden Calf, and worshipped it, the Lord calleth them the people of *Moses*, *Exod. 32. 7.* *Go, get thee down, for thy will*

people which thou broughtest out of the Land of Egypt have corrupted themselves : God called them not by the name of his people, as at other times, but now, as in *Hosh. 1. 9.* Call his name Loammi, for they are not my people, and I will not be their God. Another inference wee have 2 *Chron. 28. 19.* where it is said, *The Lord brought Judah low, because of Achaz King of Israel* : Now wee know that *Achaz* was king of *Judah*, as it appears in 2 *King. 15. 38.* yet hee is called the King of *Israel*, and for this reason, because hee imitated the wicked Kings of *Israel* in drawing *Judah* from the true worship of God to the worshiping of Images. To conclude this second circumstance, if you read the inscription of the seventh Psalm, you may observe that *Saul* is not called by the name of *Kish* the *Benjamite*, but hee is called *Kish* the *Ethiopian* or *Blackmore*, as pointing at his bloody, black and wicked conditions, by which hee deserved rather the title of an Heathen, then of an Israelite.

3. In concealing their names.

When *Moses* blessed the Tribes severally by their names one after another *Deut. 33. 6. &c.* yet then hee purposely omitteth *Simeon* because of his cruelty at *Shechem*, and towards *Joseph* his brother. When *John* reckoneth up the Tribes that were sealed to salvation, hee purposely passeth by the Tribe of *Dan*, because that Tribe was most infected with Idolatry *Rev. 7.* So in 2 *Sam. 23.* when *David's* worthies are reckoned up for their honor, *Joab* is not so much as once mentioned among them, because of his bloodiness to *Amasa* and *Abner*. It's observed by those that are well versed in
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the word of God, that *Ishmael* who was a brother to *Isaac*, and *Esau* who was a twin with *Jacob* are neither of them named in Christ's Genealogie, becauf they were both very bad men; but the Children of *Judah*, *Pharez* and *Zarah* who were twins and children of Incest, got of *Thamer*, by *Judah* her father, yet are both named in Christ's Genealogy, becauf they were both believers and saints *Mat.* 1. 3. And in the eight verse it's said, *Asa* begat *Jehosaphat*, and *Joram* begat *Ozias*: Hence wee are to take notice that *AbaZiah*, *Joash*, and *Amaziah* who are mentioned to succeed in *1 Chr.* 3. 10, 11, 12. are not set down in that Roll of *S. Matthew* (and som give this reason of the Story) becauf they were both mixed of the family of wicked *Ahab*: the sin of their father, and their own together cut off their name in the Genealogy of our blessed Saviour. In the Gospel of *St. Luke* Chap. 16. 19. the words run thus, *There was a certain rich man, &c.* and Vers the 20. *There was a certain begger named Lazarus*; the rich man's name is not worth the remembrance, because hee was a meer worldling: but *Lazarus* is named, though hee was a begger, because hee was good and virtuous. True is that of *Solomon* *Ecc.* 6. 4. I speaking of a wicked man, *Hee cometh in with vanity, and departeth in darknes;* and in the following words, *His name shall bee covered with darknes;* that is, either with the darknes of ignominy and reproach, or with the darknes of oblivion and forgetfulness.

4. In adding to their names.

This Addition is frequently inserted by adjoyning the Article *et* *ille*, *Hee*, to the party related, as *Gen.*

36.1. *Eſau who was Edom*, ſo in ver. 38. 19. and ver. the 43. *Hee is that Eſau*; and the reaſon of this reading is to intimate the greatneſs of his folly and prophaneheſs, as 1. That hee ſhould ſo ſuddenly and in an inſtant yield to ſell his birthright, 2. That hee ſhould value it at ſo ſmall a rate, for a little Red Red. So it is *Gen. 25. 30.* meaning the pottage, which intimated *Eſau's* greedineſs after ſuch Pottage as were but courſe and homely, much like our broath that is made of Lentiles, or thoſe wee call Peaſe-pottage. 3. It was ſtrange that *Eſau* ſhould do this being at the point to die, (as hee himſelf confeſſeth) 4. That hee ſhould depart away without any regret or ſorrow for his ſin and detriment. In all theſe reſpects the Text ſaith, *This is that Eſau*. Wee have a reading like unto this *2 Chro. 28. 22.* and it is of wicked King *Achas* becauſe hee hardened himſelf the more hee was afflicted, *This is that King Abaz*, that King that committed ſo many groſſe idolatries; that King *Abaz* that ſhook the foundation of Church and State; yea, that King *Abaz* that brought deſtruction upon himſelf, and *Iſrael* with him. God ſets an Emphaſis and brand of diſgrace upon him, that all men may ſtop and conſider when they read the Hiſtory. After the ſame manner God brand's *Jeroboam* for his wickedneſs, in adding theſe words ſo frequently to his name when hee was mentioned, as *1 Kings 16. 26. Jeroboam who made Iſrael ſin*: and *Ezek. 31. 18. This is Pharaoh and all his multitude*, ſaith the Lord: to teach us to conſider the Hiſtory of their oppreſſion, malice, and God's juſt vengeance upon them for the ſame, of which you may make farther enquiry. Take one more Example out of the old Teſtament, and that is in *1 Chron. 4. 23.* where it's

said, *These were the Potters*: Now wee are to understand, that these words were spoken of some of the baser sort of the *Jews*; who, when liberty was proclaimed to them, to return into their own Countrey *Jerusalem*, where was the One, onely true God, and that God was in his Temple there, in his Tabernacle, Ordinances, presence and assistance; yet becaus these Mechanicks could get a poor living by making pots for the King of *Babylon*, they thought themselves well enough under the hedges; for this caus God brand's them for ever, as men of base, inferior, and fordid Spirits, *These were the Potters, and those that dwell among plants, and hedges: there they dwells with the King for his work.*

If wee read the Gospels, wee may in them finde the like curses upon the names of wicked men; wee will instance but in one, and that is in *Judas*, who is distinguished from the other *Judas* (who walked in the fear of God, and that by these terms, *Math. 10. 4. Judas Iscariot who also betrayed Christ.* In which words wee are to consider two things. 1. That *Judas* hath his name from *Iscariot*, and why so? 2. Hee is said to betray Christ, by which hee lost his credit and fame. For the First, take notice that *Judas* fathers name was one *Reuben*, of the Tribe of *Issachar*, and his mothers name was *Cybera*, of whom it is related; that the first night of their marriage shee dreamed that shee was conceived of a son, who should wickedly betray and kill the prince of his own country and people: This shee told her husband; and they were both of them very sad at it; insomuch as when the childe was born, (they beeing loath to make it away, as the Historian relateth) they put him into a small vessell or boat; this vessell was driven

ven into an Isle called *Iscariot*; the Queen of that place having no childe, purposed to make *Judas* her own, educated him highly, called his name *Judas Iscariot*, from the name of the Island where hee was taken up; but in process of time shee had a childe of her own, which *Judas* killed: Hee murdered his own father, married his mother, fled to *Jerusalem*, served *Pontius Pilate*, and became a Disciple of Christ, and a Traitor to his master. So that in the second place wee must consider the circumstances of his treachery and ingratitude, as 1. to betray the innocent, the just, and the holy One, the son of the immortal God. 2. For him to do it that was Christs servant, one of his family, and also his Disciple. 3. To betray him for money, when hee himself carried the bag, and had the use of all. 4. To do it for so small a sum of money, thirty pieces of silver, which in account now comes to no more then thirty half Crowns. 5. To betray Christ into the hands of the High Priest, Scribes, and Elders, the bitterest enemies to him in all the world. 6. To choos the night to betray him in. 7. The place, namely, where Christ was wont to walk and pray, and bee at his devotions. 8. To do it presently after his receiving the Sacrament of love with Christ, and his Disciples. 9. To do it with an hypocritical kisse of *Hail master*, under the pretence of service and love, which is most abominable. All these circumstances will God have recorded in the narration of *Judas*, to his everlasting infamy, *Judas Iscariot who also betrayed Christ.*

5. In blotting out their names.

It's observed on *Judg.* 5. 23. *Cursus Meror, Cursus*

yes

yee bitterly the inhabitants thereof, because they came not out
 to help the Lord against the mighty; that there is no more
 mention in the Scriptures of that people after this curse
 went out against them: to note that their sin did obli-
 terate their name from the face of the earth; They
 thought to preserve themselves and their memory by
 forbearing to fight, but they utterly lost themselves by
 it. A second example we have in *Amalek*, an enemy
 to the Church and people of God. *Exod. 17. 14. The*
Lord said to Moses, write this for a memorial in a book, and
rehearse it in the ears of Joshua, for I will utterly put out the
remembrance of Amalek from under heaven. Secondly
God commanded the children of Israel Deuteron 25. 19.
when hee had given them rest from all their enemies round
about, that then they should blot out of remembrance the
name of Amalek from under heaven; thou shalt not forget
it. The reason was because they came against the peo-
ple of God in the wilderness, and smote the hindermost
of them, such as were feeble, faint, weary and sick; for
this cause, God's wrath was never before so dreadfull
against any, because Amalek first, and most unmerci-
fully began wars with God's people. Again consider,
this displeasure of the Lord continued many years.
Num. 24. 20. Amalek was the first of the nations, that is,
that warred against Israel: But his later end shall bee
that hee perish for ever. And God's anger continued
more than four hundred years after, as wee may see
1 Sam 15. 2. 3 where it is said, God remembered what Ama-
lek did, And therefore hee gave charge to Saul to smite
and destroy them utterly, man, woman, infant, suckling, ox,
sheep, Camel, and Ass. And it is observed, that such pla-
ces as were not Canaan, they spared women, little ones,
 and

and cattel, and what was in the City, *Deut.* 20. 14. And when men and women were slain, yet the cattel was a prey, *Iosb.* 8. 27. But *Amalek* must bee destroyed root and branch, and all that belong's to him, as wee may observ in the *Agagites* which were of *Amalek* in *Hamon*, his sons, and conspirators, for *Hamon* was the last of *Amaleks* posterity, and was consumed, Hee, and his, by the just vengeance of God upon them, and for the rest that were not destroyed at that time in *Escher*, they fled into *Macedonia*, and changed their names, therefore the Seventy translate an *Hagagite* a *Macedonian*; so the curf was effected, and their name was rooted out from under heaven. And this curf of *Amalek* was far greater than the curf of any others: for whereas there were som good of all other Nations, there was none good of them. Nay, if wee look into the histories of God's servants themselvs, wee shall finde that for their very infirmities, they have obscured their reputation which once they had: wee will instance onely in *Lot*, who for his Drunkenness and Incest hath the narration of his history broken off, though his life otherwise was orderly and commendable: God would not vouchsafe to remember the remainder of his life, nor the story of his death.

CONCLUSION.

The upshot and result of all may bee thus much,
That the light of a godly man's memory is blessed
both in life and death, Hee is as a wax-candle that
give's a sweet sent all the while it burneth, and also is
delightfull when it is extinguished. A wicked man is
like

like a brackish light, while it burneth, or the snuff of a candle, that ends with a most odious stink. Its related of *Alexander* the great, that his body was of so an exact constitution, that it gave a sweet sent wheresoever he came. And some write of the Jews, that their very flesh smells frouishly upon them, as an evident curf for crucifying the Lord of Life. The Jews had a Liturgie appointed them upon the Fourteenth and Fifteenth dayes of *Adar*, or *February*, to read the History of *Esther*, and as often as mention was made of *Hamon*, they knockt upon the Table of the Synagogue, as if they would have beaten out his brains, and withall they cryed out aloud, Cursed, cursed bee *Hamon*, but blessed bee *Mordesai*, cursed bee *Zereth*, but blessed bee *Esther*. In like manner, there is a Blessing for the godly, and a Curf for the wicked. *The light of the righteous rejoyceth: But the lamp of the wicked shall bee put out.*

FINIS.
